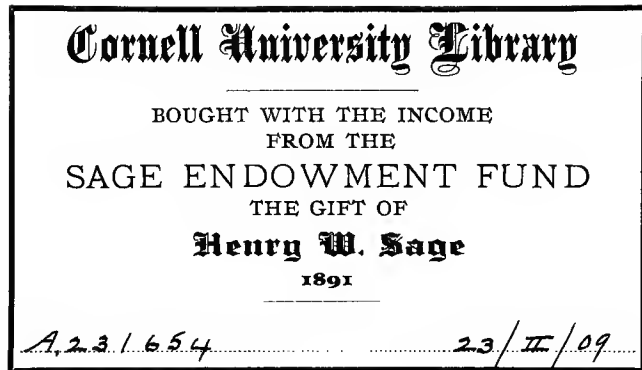


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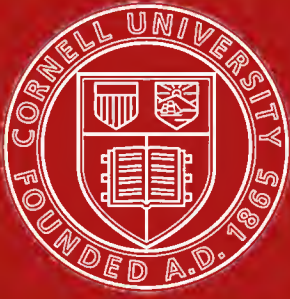


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The Tudor Facsimile Texts

Of Gentleness and Nobility

[By JOHN HEYWOOD?]

*Date of only known Edition, 1535?*

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Gentleness and Nobility



# The Tudor Facsimile Texts

*Under the Supervision and Editorship of*

JOHN S. FARMER

## Of Gentleness and Nobility

[By JOHN HEYWOOD ?]

[1535?]

*Issued for Subscribers by*

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# Of Gentleness and Nobility

[BY JOHN HEYWOOD?]

*It is a matter of uncertainty, more than doubtful indeed according to some authorities, as to whether this dialogue can rightly be attributed to John Heywood. It must at present suffice to say that recently discovered documents and facts tend somewhat to strengthen the supposition in favour of the attributed authorship, and to lessen the weight of the arguments drawn from differences of style and the like. John Heywood was a far more versatile man and of superior social standing than has been generally supposed (see "The Four PP").*

*The example from which this facsimile is taken is in the British Museum (Press-mark C. 40, i. 16), and the Catalogue says "(The Philosopher) [By J. Heywood?] . . . [London 1535]." Another copy is in the Bodleian (Ashmole) Library.*

*The portrait of John Heywood is pasted on a blank fly-leaf opposite the title-page of the original.*

*Mr. J. A. Herbert, of the Manuscript Department of the British Museum, after comparing this facsimile with the original copy, says, "The reproduction is exceedingly good but for one fault in printing, viz., excess of heaviness and 'muzziness.' This nowhere amounts to actual misrepresentation even of a single letter, so far as I could see, but it does less than justice to the usually clear and good printing of original."*

JOHN S. FARMER.

















# Of Gentylnes and Nobyltye.

## A dyaloge between the Marchaunt the

knyght and the plowman dysputyng who is a verey Gentylnman & who is a Noble man and how men shuld come to auctorite / compellid in maner of an entelude with diuers toys & gestis addyd thereto to make mery pastyme and disport.



### The marchaunt

O what a gret welth and prosperite  
It is to any reme where marchauntes be  
Hauing fre lyberte and entercours also  
All marchaundys to couey to and fro  
Whych thyng I haue vsed and the verey fet found  
And thereby gotton many a thousand pound  
Wherefore now be cause of my grete ryches  
Thoroughout this land in euery place doubtles  
I am magnifyed and gretly regardyd  
And for a wyse and noble man eslemyd

### The knyght

Maister marchaunt I here you ryght well  
But now in presumption me thynk ye excell  
To call yourself noble in presence here  
I wys men know what your auncestours were  
And of what grete stock descendid ye be  
Your fadyr was but a blacke smyth perde

March.  
Knyght

Whych syr what than what be you I pray you  
May I am a gentylman I wold ye know  
And may dispend yerely v. C. mark land  
And I am sure all that ye haue in hand  
Of yerely rent is not worth v. markys  
But I wold thou knewst for all thy krakks  
I am able to bye now all the land  
That thou hast and pay for it out of hand

M

A. i.



R

Whych I haue got by myn owne labour and wit  
¶ Yet art thou but a chorle and I haue a skorne  
Thou shuldyst cōpare with me a gentylman born

M

¶ Why what callyst thou a gentylman tel me

R

¶ Mary I call them gentylmen that be  
Born to grete landys by inherytaunce  
As myn auncestours by cōtynuaunce  
Haue had this b. C. yere of whom now I  
Am defendid and commyn lypally  
Beryng the same name and armys also  
That they bare this b. C. yere agoo  
Myn auncestours also haue euer be  
Lordys knyghtes and in grete auctorite  
Capteyns in the warr and gouerneys  
And also in tyme of pease gret rulers  
And thyn were neuer but artyfycers  
As smyth mason carpenters or weuars

M

¶ All that is trewth I wyl not denye now  
¶ Yet I am more gentylman born than thou  
For I call hym a gentylman that gentilly  
Doth gye unto other men loupngly  
Such thing as he hath of hys owne pper  
But he that takith ought away from a nother  
And doth gye hym no thyng agayn therfore  
Ought to be callyd a chorle euermore  
But myn auncestours haue giffyn alwey  
To thyn auncestours such thyng as they  
By their labours did trewly get and wyne  
For myn auncestours bildid howsis wherein  
Thyne auncestours haue had their dwelling place  
Also myn auncestours haue made tolis  
To all maner crafti men belongyng  
Wherby clothis and euery other thyng  
Where of thyn auncestours nede haue had  
With the same tolis haue euer be made  
So myn auncestours haue giffin their labours  
Euer to cōfort and help thyn auncestours  
¶ I deny that euer thauncestours of thyne  
Did euer gif to the auncestours of myne  
At any tyme any thyng except that they  
Gafe some what therfor other waze or money  
¶ May god a mercy John for that now  
That is euen a ppg of our owne sow

R

M







How can lordys & estatys haue ought in store  
Except thartfycers do get it before  
For all metalls be dyggyd furst by myners  
And after brought by the artfycers  
Woll sell and euery other thyng  
That is necessary to mannys coueryng  
And all other thyngis that men vse & were  
Is al wey made by the artfycer

**I** graunt that the artfycers do make it  
But be cause comenly they haue lytell wyt  
Gentylmen that haue landys & domynyon  
Of all such rythes haue most possession  
For reason wyl euer it shuld so be  
Wise men to haue folys in captiuyte

**M**ary as for wyt & subtell inuencion  
Myne auncestours wyth thine may make cõpion  
For though my fader were a synth what than  
Yet was he a merueious quys wytryd man  
And coud work as well for hys ge  
As any in this land vlyng that art  
And deuyle new fassions in thynges that he made  
That euery man to bye hys ware was glad  
And carue & graue in yron & stele  
Both Image & letters meruelously wcle  
And ther on ley gold & gylt it also  
Synce & pure as any gold synth coud do  
My grauntfader also was a mason  
Of grete wyt as any in thys regyon  
And coud byld a castell & tour ryght well  
In whych some of thy kynnylmen now do dwell  
Where in aper yth ryght good masonry  
Wyth Jynnagys & armys wrought curyously  
My grete graundfadyr lo was a weuer  
Of wollyn yarn & of other gere  
And made meruelous pleasaunt workis to be hold  
Lynyn dyap sylk & cloth of gold  
All such subtell thyngis as I haue rehersyd lo  
Myne auncestours by theyr wyttis coud work & do  
And as for thine auncestours I know no thyng  
Thei coud do bi their wyttis worth of praisyng  
But vse occupi & wast euer more  
Such thyngis as myn auncestours made before  
And thou & thie anncestours hauig thoccupacion  
Of such thingis wrought bi the opacion

Of other men oughtist not be prayled therfore  
 But the prayle ought to be gyuen euer moze  
 To the artyficer whych by hys wyt  
 It deuysyd and so cōnyngly wrought it  
 wherfore yf thou sey that wyt & polesey  
 Be the thyng<sup>e</sup> perteynyng to gentry  
 Thyn auncestours may neuer cōpare wyth mine  
 For theyr act<sup>e</sup> proue them wyser than thyne  
 For thyn dyd neuer no thyng in theyr days  
 Concernyng quyk wyt that was worthy prays  
 yes I wis lewd Iauell I wold thou knewist it  
 Whyn auncestours haue had more wysedome & wyt  
 Than thyne haue had & coud do also  
 Many thynges that thyne coud neuer do  
 For in the contrey at sessyons and syle  
 They haue be electe to be Justyce  
 And for theyr wyt and grete dyscrecyon  
 They haue Juggyd and donne correccyon  
 Uppon thyne auncestours artyficers  
 That haue made false warys & ben dysseyuers  
 And holpe for to maynteyn euery thyng  
 That ys to the comyn welth pteynyng  
 They haue ben also in tyme of warr  
 Both in thys land & other countreys farr  
 Dukys & leders of the hole army  
 And by theire wyttis & warly polycy  
 Study forecast & dilygent trauayle  
 Haue won many a grete fyld & batayle  
 And thyne auncestours that were there  
 were neuer able to bere shyld nor spere  
 And were neuer but soldyars & pyoners  
 Nor neuer had wysdome to be ruleys  
 But because myn auncestours haue euer be  
 Dyscrete & wyle they haue had auctoryte  
 Nay nay thyne auncestours cam neuer all  
 To auctoryte for wysdome pncypall  
 For though sōe were wise yet some of thē agayn  
 Had small discrecyon lypyl wyt oꝝ brayn  
 But becaule of the long cōtynuanne  
 Of theyr grete possessions by enherytaunce  
 By the folysh maner of the worlde we see  
 For that cause euer they haue had auctoryte  
 And I say that good reason agreth to it  
 For though the fader haue no grete wyt

h

h

h





The sone that is wyse shuld neuer the more  
 Lose hys land or auctoryte therfore  
 For he that by study dyligens & payn  
 Grete landys or possessyons doth attayn  
 Hys owne lyfe is to shorte & to lyte  
 For to take the frute of his meryte  
 Reason wolde therfore that after hys lyfe  
 Hys heys before straungers haue pragatyfe  
 And the cōtynuaunce of such possessyons  
 Makyth noble men & gentyll condycyons  
 And they whos blode hath long contynued  
 As gentylmen so they shuld be honoured  
 And so myn auncestours long tyme haue be  
 Grete possyssoners and in auctoryte  
 Therefore consydering my grete lynage  
 My blode my noble byrth and parentage  
 Thou art not able to compare w me  
 Noether in gentylnes nor in nobylte

Here the plouman cōmith in with a short  
 whyp in hys hand & spekyth as folowith

Plow. Now here is bybbyll babbyll clytter clatter

I hard neuer of so folysh a matter  
 But by goddys body to speke the troth  
 I am better than other of you bothe

R. Auaunt kankerde chorle fro whens cōmyst thou

P. Hary folysh peuysh daw euen fro my plow

M. Now sayst woldyst any thyng theredall

ye mary thou lewyd byllayn & rud raskall

It is for the full yll beleinyng

To pturb any gentylmens talkyng

P. Gentylmen ye gentylmen Jak heryng

Put your shone in your bosome for weryng

I accompt my self by goddys body

Better than you bothe and more worthy

R. Auaunt knaue get the out of the gate

P. Or I shall lay my sworde on thy pate

That shall I proue I make god auow

Neuer in better tyme haue at the now

Et verberat eos

M. Now holde thy hand felow I the pray

And harkyn what I shall to the say

P. Sey knaue say what canst sey

M. Holde thy hand I pray the & com no narr

I am a marchaunt & no man of warr

**R** Thou art not honest I tell the playnly  
 To make any quatrel here so todaynly  
**P** To pturb our cōmuncacyon  
 Here ye may se syrs by goddys passyon  
**M** Two proude folys make a crakkyng  
 And when it cōmyth to poynt dare do no thyng  
 Our cōmyng hyder & our entent  
 ys not to fyght but by way of argument  
 Euery man to shew hys oppinyon  
 To see who coude shew the best reason  
**P** To proue hym self noble & most gentylman  
 By god all the reasons syth ye began  
**R** That ye haue made therof be not worth a fly  
**P** No syr I pray the than tell me why  
**P** First as touchyng noblenes I say  
 Ther is nother of you both dyd pue or lay  
 Ony of your actys wherby that ye  
 Shulde in reason pue you noble to be  
 Or therby deserue any maner praysyng  
 But all the effect of your arguyng  
 To proue your noblenes was but only  
 Of the deddys & act of your auncestry  
 And of the act that your auncestours dōd before  
 ye at the nobler neuer the more  
**R** As touchyng my self I dare make compyson  
 Of as noble dedys as he hath any done  
 For I am & haue ben one of the cheualry  
 At the cōmaundement of my prynce euer redy  
 And euery tyme of warr haue be captayn  
 And leder of a .M. men or twayne  
 And w hors & harnes spere and sheld  
 Haue Jopdyd my body in eucry felde  
 The rent of my landys haue spende lyberally  
 And kept a grete house contynually  
 And holp to ponyssh theuys & brybers alwey  
 To the grete tranquyltye of my contray  
 And you maister marchaūt wyl neuer take labour  
 Except it be for your pffet and lucoure  
**Blow.** Go to go to now maister marchaunt  
 There is a reason that grypeth you a taunt  
 I trow more than you can answer well  
**M** Nay I wyspyuysly & rude tak Iauell  
 I can make an answer so substancyally  
 wher to nother of you is able to reply







R  
Q  
Q

If thou canst answer my reason do  
That can I well doo. P. Then go to folk go to  
I say the comyn well of euery land  
In fete of marchaundyse doth pryncypally stand  
For if oure comobitees be vtteryd for nought  
In to strange landis and no ryches brought  
By dyr therefore / we shuld come to beggary  
And all men dryffyn to lyf in mysery  
The we noble marchauntis that in this reame be  
What a grete welth to thys land do we  
we vtter our wares & by theyrs good chepe  
And bryng them hyder that grete pffet  
And pleasure dayly comyth to this regyon  
Too all maner people that here do won  
Forthermore ye see well w your eyes  
That of straynge landis the comobitees  
we haue such nede of them that be there  
That in no wyse we may them for bere  
As oyle sylkis frutis & spyes also  
Golde syluer pryn & other metallis moo  
All draunys & druggys longyng to physyke  
whyh men must nedes haue when they be seke  
whyh in thys reame can not well grow  
Our cotrey is to colde & not hote I now  
w out whyh thyngis we shulde lyfe in mysery  
And oft tymes for lak of them we shulde dye  
And I spende my studi & labour contynually  
And cause such thyngis to come hyder dayly  
For the comfort of thys land & comen welth  
And to all the people grete pffet & helth  
And for such noble dedys reason wyl than  
That I ought to be callyd a noble man  
And nother of you both that here now be  
In noblenes may accompare w me  
P. Now well hit by goddes body well hit  
Of one that hath but lyttill wyt  
Answer me one worde furst I pray the  
What is the noblest thyng that can be  
What saist thou therto thi self let see  
Is not p the noblyst thyng in dede  
That of all other thyngis hath lest nede  
As god which reynith etern in blysse  
Is not he the noblest thyng p is  
yes mary no man in reason can that deny

P

R  
P

R

¶

Well than there is no reason therof why  
But because he is the thyng omnipotent  
And is in him self so suffycient  
And nedyrth the helpe of no nothyr thyng  
To the helpe of hys glorious beyng  
But euery other thyng hath nede of his ayde

¶

¶

Mary that is very trowgh & well sayde  
And lykwyse þ̄ thyng that hath most nede  
Is the thyng that is most wretched  
So suffycyency is euer noblenes  
And necessyte is euer wretchednes  
And he that hath more nede of that thyng

¶

For the p̄seruacyon of hys lyuyng  
Then his felow hath his felow must ned̄. be  
By thys same reason more noble than he  
what than. ¶. by the same reason it p̄uith lo  
ye be but carytyll & wretched both two  
And by the same reason p̄ue I shall  
That I am the noblyst man of vs all  
For I haue nede of no maner thyng  
That ye can do to help of my lyf  
For euery thyng whereby ye do lyf  
I norrysh it & to you both do gyf  
I plow I tyll & I ster the ground  
wherby I make the corn to habounde  
whereof ther is made both drynk & bred  
wyth the which dayly ye must ned̄s be fed  
I norrysh the catell & fowlys also  
I rysh & herbis & other thyngis mo  
I sell here & wolle whych the bestis do here  
I norrysh & preserue which ye do wete  
which yf ye had not no dowt ye shuld  
Starue for lak of clothis because of colde  
So both you shulde die or lyue in necessite  
If ye had not cōfort & help of me  
And as for your fyne cloth & costly aray  
I cannot see whi ye ought or mai  
Call your self noble because ye were it  
which was made bi other menis labour & wit  
And also your dilicate drinkis & viand  
Bi other menis labours be made so pleasand  
Therefore mayster marchaunt now to you I sei  
I can not see but I am able & mai  
Lyf wythout you or your p̄ueaunce





Lyue wythout you or your purueyaunce  
 For of fode & cloth I haue suffisaunce  
 Of my self for lyffing necessary  
 And now sir knyght to you I sey playnly  
 I see not that ye can any thyng do  
 For the comyn well or ought longyng ther to  
 But ech man beyng in auctoryte  
 Hauyng wit may do it as well as ye  
 Therefore to speke now of necessitye  
 Ther is nother of you both but ye be  
 In more nede than I therefore I sey playn  
 I am more noble than other of you twayn  
 Now that is a foiryh reason so god me saue  
 For by the same reason thou woldyst haue  
 Euery best fyssh & other foule than  
 To be more noble of birth than a man  
 For man hath more nede of bodely coueryng  
 Than they haue for they nede no thynge  
 The bestis haue hert & also a thik skin  
 The fyssh ikalis or shellis to kepe theyr bodyes in  
 The foules fethers & so euery thing  
 By nature hath his pper coueryng  
 Saue man ynn leir which is born all nakyd  
 And therefore he shuld be than most wrechyd  
 ¶ Mary no man can make a better reason  
 For that is a lure & a trew conclusyon  
 For if a child when he is first born  
 Were not holp & coueryd he were sone lorn  
 He hath no strenght to help hym neuer a dell  
 yet bestis haue power to help them self well  
 ¶ So consideryng mans body in dede  
 A best is more noble & man more wrechyd  
 Be cause he hath nede of many mo thyngis  
 Than bestis haue to help of theyr lyffingis  
 Also man must dayly labour & swete  
 To get hym sustynaunce as drynk & mete  
 The grownd he must dyg & the bestis kyl  
 For brede and mete his bodi to fyll  
 Grapis frutis and he his nozllh dyligently  
 To make good drynkis to refressh his body  
 But all brut bestis haue coueryng natural  
 Sufficyent to couer their bodyes with all  
 And fynd theyr fode euer on the grownd redy  
 with out any payn labour or study

So euery man by reason of hys body  
Is more wretched & in more misery  
Than best be / yet this not withstanding  
Man is most noble of creature lyving  
Not by hys body for that is impotent  
But by hys soule being so excellent  
For by reason of hys soule intellectyue  
He subdewyth all other best alyue  
And compellyth all other bestis that be  
By hys wit to releue his necessitye  
But bestis haue no wyt them self to defende  
Nor can get no more than god hath them send  
For take any best that weryth heer  
And do dyp it of bare a gayns wynter  
That best hath no maner of policye  
To get other coueryng for hys body  
Of cloth nor skyns nor hath no wyt  
To put it vppon hym though one haue made it  
Nor can byld no house nor kyndyl no fyre  
To warme hys body yf nede shuld requyre  
But yet a man hath wyt & vnderstandyng  
For to help hym self in euery such thyng  
So man for his soule intellectuall  
Is most noble creature of bestis all

**Q** That is a verey good & preguant reason  
yet me thynkith thou makist a degression  
from the argument that we furst began  
which was to proue who was most gentylman  
whych we disputyd I wold thou haddist hard it

**A** Tuff I hard what ye seyd euery whit

**Q** Then shew thy reason therein or thou go

**A** May be god I haue some what ells to do

I must go by me a halporth of gresse

The spokes of my cart therewith to dresse

Trow ye that I wyll leue my bysynes

For your babelyng pomp & folyshnes

May be sent in a ry I wyll not do so

For I can now to the merket goo

And for an halpeny as much gresse by

As shall cost me in our town a peny

And I tell the playnly wout any boost

A halpeny is as well lauid as lost

**Q** Straw for an halpeny therein is no wast

Cary with vs a while phapps thou mast







P

By our acquaintaunce now here get more  
Than thou gatist with thy cart this monyth before  
Straw for thi counsell torde a fart  
Crowist I wyl gyf up my plow or cart  
And folow thy folish appityte and mynde  
May I am not yet so mad nor so blynd  
For when I am at my cart or plow  
I am more merrier than other of you  
I wold not chaunge my lyf nor my lyffynge  
For to be made a grete lorde or a kyng  
There is no ioy nor pleasure in this world here  
But hyll helyfyll and make good there  
Be it prynce lorde gentilman or knaue  
Hitt is all the ioy that here he can haue  
But these couetous and ambitious wretches  
They set there myndys in honoure and ryches  
So much that they be neuer content  
So they lyf euer in payn and torment  
But a man that can this meanys fynd  
To haue fode and cloth and a mery mynde  
And to desyre no more than is nedefull  
That is in this worlde the lyf most ioyfull  
Which lyfe in this worlde no man shall acquire  
Till he subdew his insatiate desyre

M

I see well thou has a curst appethitt  
Then yf thou wylt depart I pray the yet  
Come agayn when thy bysines is doo

P

I for what intent now shuld I do so

M

I for we will in owre olde argument prolede  
Who shulde be callyd a gentylman in dede  
And we wolde be glade to here thy reason

P

I wyl come agayn uppon a condicion  
That ye wyl waiyt uppon me both twayn  
And be not out of the way when I come agayn

K

We wyl not be farr hens P. then I wil not sayle

M

Then I pray the let not thi pmyse quaille

P

Lo here is my synger now trust me well  
I will come agayn yf I haue my hele  
For by god I promysse you one thyng  
I am as trew of my worde as the kyng  
But if I fynde you not here then by my troughe  
I shall call you oppenly falle knaups both

M

Thou shalt fynde us trew in euery thyng

P

I thynk so / except lyeng and stelyng

**K** Then far well for a season a dew  
 Then fare ye well both I daze say as trew  
 As some that be tyede in newgate  
**M** well now he is gone god speed well his gate  
 But what shall we do now the meane season  
**K** Let us take now some recrearpon  
 And come agayn here and keep our poyntment  
**M** Now theto I am ryght well content  
 And in the meayn wyle good lord of thy grace  
 Preserue all the people here in this place

Amen

Finis prime partis

¶ Secunda pars

The Plouman

**P** Here I may walk and wander to and fro  
 But I se not them whych I wold speke to  
**M** Bes by rode here we be both twayn  
 To whom thou dydyst promys to mete here agayn  
 To dyspute the questyon that we began  
 whych of us coude proue hym most gentylman  
**K** Thou seydest thou hardyst our argumentes all  
**P** so dyd I nother good nor substancyall  
 For thy folysch and pyypsh oppynyon  
 was because of the grete domynyon  
 Of the landis and rentis wher to thou wast boze  
 whych thyn auncestours had long tyme before  
 Thou thynkyst thy self a gentylman to be  
 Ant that is a folysch reason sempth ne  
 For when adam dolf and eue span  
 who was then a gentylman  
 But then cam the chyl and gederyd good  
 And ther began furst the gentyll blood  
 And I thynk verely ye do beleue  
 That we cam all of adam and eue  
 Then to speke by reason grete possessions  
 Make no gentylmen but gentyl condycyons  
 That is the cause and best reason why  
 One shuld be callyd a gentylman truly  
 And forthemore mark well this reason then  
 If a mānis auncestours haue be gentylmen  
 And vertyuous and good to commyn well  
 That ought to be reputyd neuer adell  
 To the prayse of the chylde whych doth refuse





Such good cōdyrons & the cōtrary hse  
 But he ought to be dyspraysyd the more  
 Because hys auncestours hath shewid hym before  
 A precedent of gentylnes & vertew  
 whych good example he dothe not insew  
 For the gentylnes of hys blode clery  
 In hym doth decay & vtterly dye  
 So he that vlyth cōdyrons vertuous  
 Though that hys auncestours were vycious  
 Dught not to be dyspraysyd therfore  
 But ought to be honoryd & praysyd the more  
 yet me thynkyth more honoꝝ shulde be gryn  
 To hym whych ys of noble blood & kyn  
 Then yf thou wylt loke honoured to be  
 Be cause of thy blod then mark well & see  
 The vylst beggar that goth by the dore  
 Had ye not both one god & creature  
 ye cam of one furst stok & pgenye  
 Both of adam & eue ye wyl not denye  
 The beggar & thou wer both dowtles  
 Conseyuyd & born infylth & vnclennes  
 Thy blood & the beggars of one colour be  
 Thou art as apt to take seknes as he  
 yf thou be in the body woundyd  
 Thy flesh is as yll as his to be helyd  
 Alas I haue knowen many oꝝ thys  
 So proud of theyr byrth that all theyr lyffys  
 wold gyf them to no labour nor lernyng  
 whych brought them to myserable endyng  
 That in pouerte wrechydly dyd dye  
 Or fallen to theft & hangyd therfore full hys  
 So I sey vertew & good cōdyrons than  
 Is that whych makyth the very gentylman  
 And though the fadyr may bequeth to hys son  
 Hys ryches hys land & hys possessyon  
 yet may he nothyr gyf nor bequeth  
 Unto hym in no wyle after hys deth  
 hys vertew nor hys gentyl cōdyrons  
 They can not descend as other possessyons  
 And yf thou wylt be a gentylman nedys  
 Thou must than vse vertew & gentyll dedys  
 Why desyre men then prayse euermore  
 Of the actis of theyr auncestours done before  
 One cause ther of ys for lak of lernyng

They pſeyue not the reaſon of the thyng  
 A nother is be cauſe ther be many  
 That call them ſelf gentylinen vntworthy  
 whych lyfe voluptuouſly & beſtiall  
 And do no good in the world at all  
 But lyfe in pryde ſlouth & vnthyſtynes  
 And be cauſe they haue no maner goodnes  
 Nor pperthe nor vertew in them wher by  
 Any man ſhulde thynk them any prayſe worthy  
 Therefore they ſeke for comendacyon  
 Of the act that theyr auncestours haue done  
 Of the blode of them that excellyd  
 In worldly honour as kyngs & empours  
 where ſome were tyrantts ſome were conquerours  
 And few deſyre to be callyd of theyr blod  
 whych haue ben callyd Juſt men vertuous & good  
 And blyd indyfferent Juſtice & equitye  
 Wherof abſtynens or wyllfull pouerte  
 yf I ſhuld tell the the betere cauſe trew  
 It is becauſe they loue no ſuch vertew  
 whych vertew & gentyll cōdytyons ſhuld be  
 Longyng to gentylinen of pperthe  
 If gentyl cōdytyons be the cauſe lo  
 Then wyll I compare with both you two  
 For I haue blyd euer gentyll maner  
 And ſo haue myn auncestours that before were  
 For firſt of all when thys worlde began  
 Long after ther were but few people than  
 Men had ſufficyent of euery thyng  
 wyth oute gret labour for fode & clothyng  
 All thyng was in cōmyn among them doutles  
 But after warde when people dyd increſe  
 Ich man to increſe hys pleaſure & volupte  
 Of goodſ & landes deſyryd pperthe  
 whereof grete ſtryf & debate dyd aryſe  
 The ſuch as wile auncestours were that were wyſe  
 Did ſtudi to make laws how the people myght be  
 Lpyſſyng to gedyr in peaſe & vnyte  
 And agayns enuntyſ alwey defendyd  
 The people that tyllyd the ground & laboryd  
 The people pſeyuyng than theyr goodnes  
 Theyr gret wpt dyſcreſſyon & gentylnes  
 were cōtent to gyfe them pt of the pſſet







Comyng of theyr land<sup>s</sup> whych they dyd get  
As corn catell & such thyng<sup>s</sup> as they wan  
But after when that coyn of money began  
They chaūgid thole reuenuse & were cōtent  
To gyfe them in money an ānyell cent  
So for theyr good & verteous cōdyryons  
They cam furst to lād<sup>s</sup> & posseltyons  
So posseltyons began & were furst found  
Uppon a good & resonable ground  
By goggt swete body thou lpest falsely  
All posseltyons began furst of tyranny  
For when people began furst to encrese  
Some gafe them self all to Idylnes  
And wold not labour but take by byolence  
That other men gat by labour & dyligence  
Than they that labouryd were sayne to gyfe  
Them pt of theyr getting<sup>s</sup> in peas to lyfe  
Orell for theyrlanvis money a porcyon  
So posseltyons began by extorcyon  
And when such extorcyoners had oppressyd  
The labouryng people than they ordeynyd  
And made laws in cruelous straye & hard  
That theyr heyr<sup>s</sup> myght inioy it after ward  
So the law of inherytaunce was furst begon  
whych is a thyng agayns all good reason  
That any inherytaunce in the world shuld be  
That is a shamefull opynyon iemyth me  
For when I haue labouryd & by grete study  
Gat & purcheyld landys truly  
It is good reason that I haue lyberte  
To gyfe thole landis to whom it lyketh me  
Orell to let them descend lynyally  
To my chyld or colyn of my blod most nye  
For inherytaunce must nedys be a good thyng  
Because so much good therof is pcedyng  
Euery man to hys blod such loue dooth bete  
Because the land shall descend to hys heyre  
He wyll byld theron & the land improv  
And make corn & grasse to encrese & grow  
Graft frute set trees & norw<sup>th</sup> tymber  
And to increse fylsh make pondys wyth water  
Stok bullis & wedes whych dystroy herbage  
And all baren ground bryng to tyllage  
And amend the hye wayes that bether about

And do many other good dedis no doubt  
 For the pfect of hys heyrys that shalbe  
 And for the cōynyn welth of his countre  
 which thyng<sup>s</sup> surely he wold neuer intend  
 yf the land shuld not to hys heyre descend  
**B**y thy reason no nothyr thyng is ment  
 But a good dede vppon an yuell intent  
 when men for loue oꝝ pryde do such good dedis  
 The dyuell therfore shal quyt the theyr medys  
**R**whyder god or the deuyl quyt them therfore  
 Is now to our purpose neuer the more  
 For theyr mynd<sup>s</sup> & intent<sup>s</sup> no man can tell  
 But touchyng in herytaunce thys I wot well  
**M**uch good cōmyth therof & dayli doth grow  
**M**ay mych Ill cōmyth therof I shall proue how  
 For these men that be of gret possessyons  
 Unto theyr blod haue such affeccyons  
 yf any land lyke them that lyeth nye them  
 Of theyr pore neighbors they wyll destroy them  
 Or by extort meanys they wyll them compell  
 The land for half the worth to them to sell  
 And when they lake money they wyl alwey  
 Euer borow & neuer wyllyng to pay  
 And when they shall dye ye see therpiense  
 Few of them haue remors of cōspens  
 To make any maner restytucyon  
 Of any land so wrongfully gotton  
**T**hou hast spoke sore agayns gentylmen  
 But what seyst thou of marchaund<sup>s</sup> then  
**M**any be good and worshipful also  
 And many charitable dedis they do  
 Byld churchys & ainend the hye ways  
 Make almyshousys & help many decays  
 But some be couetous & full falsely  
 Get theyr goodis by dysseyr & blury  
 And when they haue a .M. li. in theyr cofers  
 They wyll rather suffer theyr neyghbers  
 To sterue for hunger & cold & to dye  
 Oꝝ they wyll gyfe to help them a peny  
 And yet more ouer when any of them be  
 Promotyde to rule oꝝ auctoryte  
 They dysdayn all lernyng law & reason  
 And Iugge all by wyll & affeccyon  
**T**hou art but a rayler to speke so sore





Agayne gentylmen & marchaunt<sup>r</sup> evermore  
 Be not plowmen & othe<sup>r</sup> that dryfe the cart  
 And such rusticall felows as thou art  
 Fals shrews & lyfe as bycrouslly also  
 As gentylmen of land<sup>r</sup> & marchaunt<sup>r</sup> do  
 Yes this bylleyne carters almost echon  
 Haue nother cōscyens nor deuocyon  
 For brybe & stele euery thyng they wyl  
 If they may secretly coue theruntyl  
 And as for prayer & dyuine seruyce  
 They loue them in no maner wyse  
 Nor neuyr wolde labour nor work do  
 If nede of lyfkyng drole them not therto  
 Yet gentylmen & the ryth marchaunt<sup>r</sup> that be  
 Use mych more vyce & iniquyte  
 Why thynkyst all marchaunt<sup>r</sup> & gentylmen nought  
 Nay I sey not so that is not my thought  
 I am not yet so folysh nor so mad  
 For I know many good though some be bad  
 Yet some wyl suffer hys dett<sup>r</sup> vnpayd to be  
 And dye and I copd hys soule rather than he  
 Wyl any of hys land<sup>r</sup> inynysh and empayre  
 That shuld after hys deth come to hys heyre  
 And some of them so proud be of theyre blod  
 And vse small vertewand doo i<sup>r</sup>yl good  
 But gyfe al theyre myndys and theyre study  
 To opprele the pore people by tytrany  
 And some of them thynk thys for a iurete  
 It is the most honour to them that can be  
 To be able for to doo extorcyon  
 And to mayntayn it wythout punycyon  
 Bi goggers swet bodi thou art a stark knaue  
 Noble men and gentylmen so to depraue  
 What thou prouo<sup>r</sup> horelō sole whō dost thou knaue  
 I trow thou woldist a good blowe or two haue  
 Wyth a good whypploke to tech the curtesy  
 Quant beggerly knaue I the desyre  
 What wylt thou wage battell by & by now  
 That shall I proue strayght I make god auowe  
 Et hic verberat eos  
 Hepe the peace masters hold your hādys for shame  
 To make thys besynes ye be gretely to blame  
 Ye wyl dysturb all thys hole company  
 Nay mary it is a cause to make them mery

To walke such a proude foole is but sport & gaie  
 By cokkys body were not for wordly shame  
 I shuld cut thy flesh oꝛ ell<sup>e</sup> see thy herte blode  
 Sir hold your tōg your wordis benothying good  
 we lose here w<sup>th</sup> thys lewyd altercacyon  
 Whych good pastyme and recreacyon  
 Why what better pastyme her canst thou haue  
 Then to here one to call an other knaue  
 And see such a proud foole walkyd w<sup>th</sup> a whypp  
 But I loue it not therfore of felyshyp  
 Leue thys brablyng and w<sup>th</sup> good argument  
 Trye the matter that is nost cōuenient  
 Nay I wyll trye it how so euer he wyll  
 Be it w<sup>th</sup> wordys oꝛ ded<sup>e</sup> I wyll answere hym styll  
 For be god yf he wyll not be cōtent  
 To be cōcludyd by good argument  
 I wyll cōclud hym one way oꝛ that I goo  
 Or I shall pue it on hys pate that shall I doo  
 How spekyt lyk a clerk that hath lyttyll wyt  
 When a case is put yf he can not soyle it  
 By no maner reason that he can ley  
 Then wyll he answere hym thys wyse & sey  
 Beware what ye sey syr now I aduise you  
 For it is treason oꝛ heresy that ye spek now  
 To thentent to rebuke hym oppynly  
 Before the vnlearnyd people that stand therby  
 And yf he can no colour of such thyng fynd  
 Then wyll he ber and chafe in hys mynd  
 And cast owt some lewd word<sup>e</sup> of quarelyng  
 To torn the hole matter to chydyng & fyghtyng  
 And so dost thou now lyke one that were mad  
 Nay I wold thou knewist thou folysh lad  
 I am nother mad nor drunken yet  
 For myn oppynyon I haue well puyd it  
 By substancyall reason and argument  
 That enherytaunce is not conuenient  
 And thewyd better reasons than thou canst doo  
 Nay thy reasons may soone be answered vnto  
 For god defende that estates of enherytaunce  
 Shuld be dystroyed for by tha t good ordynaunce  
 Gentylmen of landes vndoutydly  
 Byrynge by theyr chyldren full honourably  
 Some put to the scole to lerne cōnyng  
 To instruct the people in vertuous luyng







Some made to be actyfe in marcyall dede  
 Able to defend the land when nede is  
 And the rustycall people that haue no land  
 Such thyng be not able to take in hand  
 wherfore yf we shuld dystroy enherytaunce  
 we shulde dystroy all good rule and ordynaunce  
 But such men as haue gret rent and land  
 And no estate but terme of theyr lyuys  
 And euery thyng theron wyll norlyth and saue  
 For the grette zeale & loue that they only haue  
 To the comyn welth of theyr contrey  
 And for god sake lo these people be they  
 That be worthy to haue posselions  
 And such people of vertuouse condycions  
 And no nother shuld be chosyn gouernours  
 & thei shuld haue lād to maintain their honours  
 Terme of theyr lyuys as long as they take payn  
 For the comyn welth thys is good reason playn  
 So that noman owght to haue any land  
 But such as be apt and haue charge in hand  
 For the comyn welth as pryncys and rulers  
 Byschopp curat prechers and teachers  
 Iugges mynysters and other offycers  
 That of the comyn welth be executers  
 And valyant men of the chyualry  
 That be bounde to defende the people dayly  
 Such men as be apt to all such thyng  
 Shuld haue land to mayntayne theyr lyffyng  
 So enherytaunce is not belemynge  
 To let them haue land that cā do no such thing  
 For I thynk it not resonable nother  
 One man to lyf by labour of an nother  
 For ych man is borne to labour truly  
 As a byrde is to fle naturally  
 For a man ought nor to haue such lyberte  
 To lese land to hys chyld wher by that he  
 Shall lust for to lyfe in slouth & gloteny  
 Compellyd to do nought but lyfe voluptuously  
 There is alway good remedy for that  
 That is to compell them to do som what  
 So that ych man hauyng enherytaunce  
 Haue some auctoryte and gouernaunce  
 wherein he shulde take payne and besynes  
 To constrayn hym to eschew Idelnes

¶

Then thys grete myschef shuld folow of hit  
Of tymes they shuld rule that haue lyttyll wyt  
Or dysposyd to be proud & couetous  
Or to lyfe after theyr lustis voluptuous  
which yf such men had auctoryte

Many thyng<sup>e</sup> no dout<sup>e</sup> mys orderyd shuld be  
where Justyce shuld be / there wold be tyranny  
where peas shuld be warr debat & enuy

So there is no good reason that I can se

¶

To proue that any enherytaunce shuld be  
yes that shall I proue by good auctoryte  
For rede in the byble and thou shalt therin see  
God sayd to abraham tibi dabo

*Terram hanc et semine tuo*

whych is as much to say to expounde yt trew

I shall gyfe thys land to the and thyn yllew

here is a good proue that it was goddes wyll.

That Abrahā and his blode shulde continew styl

As possessorers and haue the gouernaunce

Of that lande as theyr propre enherytaunce

¶

Thou answerest me now euen lyke a sole

As some of these fonde clarkes that go to scole

when one putteth to them a subtyll questyon

Of phylozophy to be prouyd by reason

whan they haue all theyr wyttes & reason spende

and can not tell how theyr parte to defende

Then they wyll aledge some auctoryte

Of the lawes or elles of deuynite

whiche in no wyse men may denye

And yet ye knowe well that of phylozophy

The pryncyple of contraryant be

Unto the very ground<sup>e</sup> of deuynite

For the phylozophers agre here vnto

*Quod inūbus fuit semper ab eterno*

And deuyneys *quod in principio oim*

*Creauit deus terram et celum*

But thou dydest promyse openly euen now

Onely by naturall reason to proue how

That enherytaunce ought for to be had

¶

By gogges body syys I holde you bothe mad

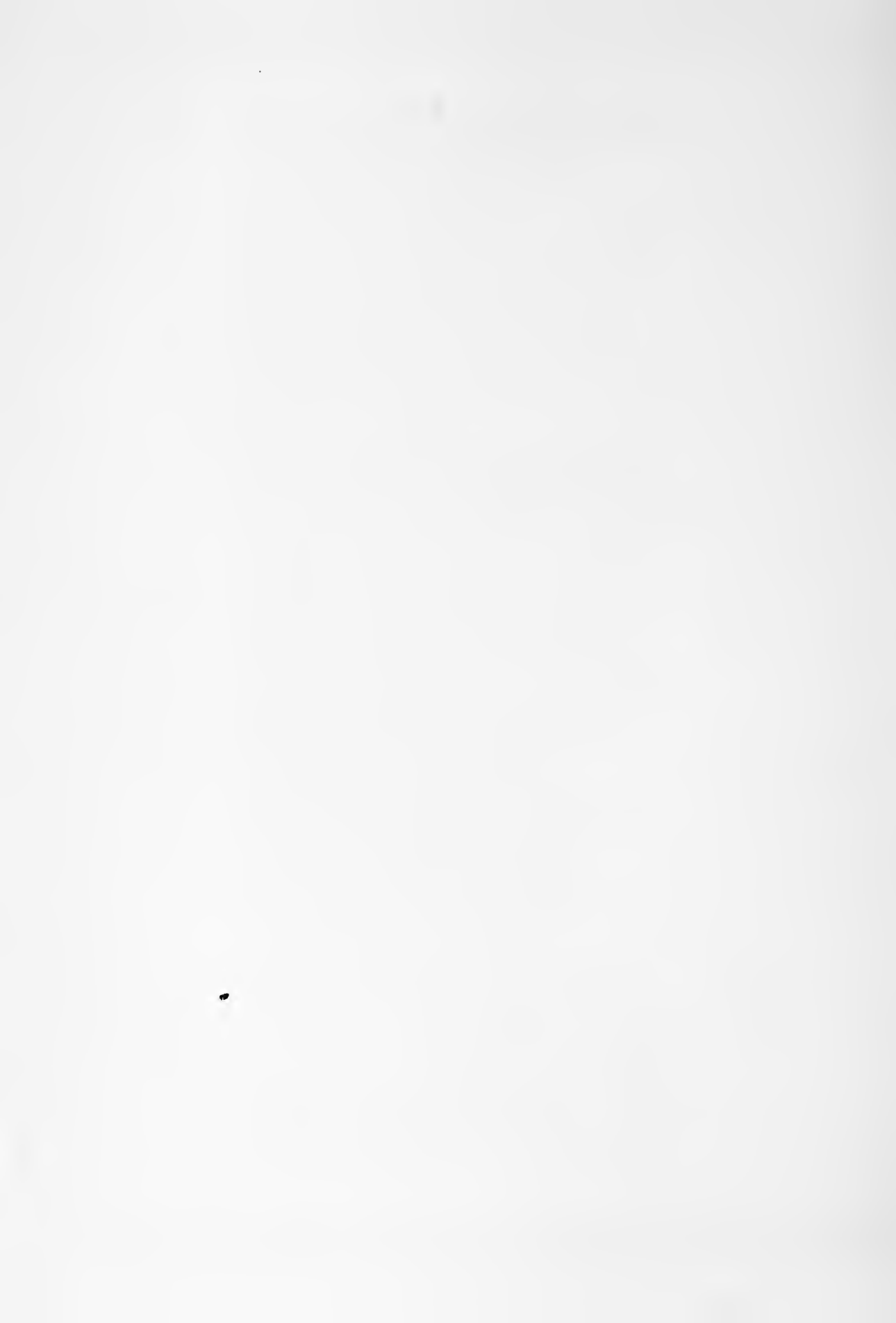
ye be lyke some woman that I knowe well

when they wolde any matter vnto a man tell

They wyll tell .xx. talys by the way

Nothyng to purpose to the matter that they





Byd furst in tend to tell and declare  
 And in lyke maner now both ye do face  
 For ye dyspute now whytheyr enherytaunce  
 Be a resonable thyng or a good ordynaunce  
 whych is a matter no thyng pteynyng  
 To the questyon mouyd at the begynnyng  
 For the questyon was whych of vs all thre  
 Could proue hym selfe most gentylman to be  
 As touchyng that we haue all spoke & sayd  
 Ich man for hys pt as much as can be layd  
 May I haue yet reasons last wherby I can  
 pue my selfe of vs all most gentylman  
 That nother of you both can voyde by reason  
 If thou haue ought ell to say now speke on  
 Then to you both answer me thys short clause  
 Is not gentyll condycyons the most pryncypall cause  
 To make one to be a gentylman  
 Paraduerture it may be so what than  
 paduerture qd a  
 May I shall pue that by examples many on  
 For musyke makyth one a mulycyon  
 Graimer to be good graimareon  
 And also geomety a goodo geometycyon  
 And chorlysh condycyons a cyorle for to be  
 And so of every other estate & degre  
 And where gentyll condycyons be doutles  
 In any pson there is gentyllnes  
 Than as vertew makyth a good man  
 So gentyll condycyons a gentylman  
 All those poynt I thynk must nedys graūtyd be  
 what arguyt more therof forth let vs see  
 How feyst than to pryde wrath & enuy  
 They be nought & euyl I thynk verely  
 what is mekenes pacyens & charyte  
 Euerychone a gentyll & good ppte  
 what is couctous & lyberalyte  
 The furst good the other nought for surete  
 what is gloteny sloth & lechery  
 They be nought all who can that deny  
 what abstynens good belynes & chalyte  
 Vertuous & gentyll ppertes they be  
 Syth ye haue graūtyd thys I shall proue playn  
 I am a gentylman so is none of you I wayn  
 Furst for pryde your raynēt the wyth what ye be  
 C.i.

R

P

W

P

R

W

P

R

P

R

P

R

P

R

P

R

P

For ye wyll neuer be content except that ye  
 Haue the fynest cloth & sylke for to were  
 Of orynt colours & all your gere  
 So costly / your houys gylt gloriously  
 As though ye wold therin your self deysy  
 ye couet euer more good land & rent  
 what so euer ye get yet neuer content  
 wrathfull ye be mouyd to anger anon  
 And enuious dysdaynyng euery man  
 And as for me I am content allwey  
 wyth a pore cotage & symple aray  
 I dysdayn no man & yet pacyently  
 Can suffer to be calyde knaue and not angry  
 Somtyme I call hym knaue agayn in hast  
 And when I haue sayd my anger is past  
 ye haue your beddys so pleasaunt & soft  
 wherein ye ease your self to long and to oft  
 whych makyth your bodyes so tender to be  
 That ye can not endure labour lyke me  
 wyth no maner course fode ye wyll be fede  
 But wyth pleasand wynys & most whyttest brede  
 wyth fleshy & fysh most dylcate & fat  
 All frut & spyces that can be gat  
 And when ye haue had such pleasaunt refeccyons  
 To aswage your carr all inlurreccyons  
 what so euer she be wyfe wedow or mayde  
 If she come in the way she shalbe assayd  
 Thou liest skiladerours chorle for I thik of troth  
 Thou vlyst sych byse more then we both  
 Pay by cokk body I vse no sych lyfe  
 For I am content wyth blak maud my wyfe  
 Crow ye þ I care for these nile proude prinys  
 These paird popagays that hold vp their chynne  
 And loke so sinoterly as who say they wold  
 Haue euery mā woo them that doth them behold  
 Cote man for all sych benereall werk  
 As good is the foule as the fayre in the derk  
 Thou sayst trew / drake is good Inough for swyne  
 yet thou answerest to no reson of myne  
 Thy reasons all ryght well answer I can  
 For I sey it be cometh a noble man  
 To haue rychappell & clothyng  
 And goodly houys of costly byldyng  
 And that ych man accordyng to hys degre

**M**

**P**

**R**

**P**

**R**







Be knowyn from other and what they be  
 For yf such cosly thyng<sup>e</sup> were not made  
 work for pore peple coude neuer be hade  
 And many folk<sup>e</sup> than shuld fall to Idylnes  
 whych is the moder of vyce and wretchydnes  
 ye but I delyte noo such banytese worldly  
 I delyte nother in sloth nor gloteny  
 I dyg and delse & labour for my lybyng  
 Neuer ydyll but somewhat euer doynge  
 Daply I ren and go beze swete & swynk  
 I ete broun byede and drynk small drynk  
 Content w<sup>th</sup> cours meat what so euer it be  
 so it quench the hunger it suffysyth me  
 These poyntes I use whych I haue rehercyd now  
 Be not these gentyl condycyons I pray you  
 If thou use them nede compellyth the thetso  
 For if thou coudest hardli thou wold other wise do  
 what I wold doo then ye can not tell  
 It is not to purpose but thys I wot well  
 Syth that I use my lyfe in such good maner  
 whych such gentyll condycyons explyd here  
 More than ye both do styll contynuyng  
 And syth that gentyll condycyons is the thyng  
 To make a gentylman the cause pryncypall  
 wherin I ble my life most of vs all  
 who can by any reason deny than  
 But that I am of us all most gentylman  
 In seyth yf thou be gentylman therfore  
 Thou art a gentylman agaynt thy wyll full sore  
 Syth I se he stadyth in his own colait so well  
 That oppynyon we shall neuer expell  
 From hym by no argument nor reason  
 Therfore now for a lytyll season  
 Let vs dept from hym I hold it best  
 Then we shall haue w<sup>th</sup> hym some rest  
 I agre therto for caton sayth this  
 Contra verboras noli cotendere verbis  
 Contend nor argu neuer in no matter  
 w<sup>th</sup> hym that is full of words and clatter  
 wherefore for a season let us both dept  
 I am agreid therto w<sup>th</sup> all myn hart  
 why sirs than wyll ye dept & be gon  
 ye that we wyll fazewel for a season  
 For to tarpy here lenger we see no grete cause

Et exeat

C ij

Then fare ye well as wyse as two dawys  
 And I pray god sende you such grace both twayn  
 To be stark rockeolde or ye come agayn  
 Now masters they be both gone away  
 Therefore one worde now harke what I sey  
 wee see well now by playne expience  
 when a man is set in a wyllfull credens  
 All to fortetse hys owne oppnyon  
 If god hym selfe than wold wyth hym reason  
 In effect it shall no more auayle  
 Than w<sup>t</sup> a whyp to dryse a snayle  
 Therefore no remedy is that I can see  
 For puell men that be in auctorite  
 But let them alone tyll god wyll send  
 A tyme tyll our gouernours may intend  
 of all enormytes the reformatyon  
 And bring in theyr handis the rod of correccyon  
 And the reformyng of iniuries them self see  
 And wyll say p<sup>r</sup>ely thus it shall be  
 For exortacions techyng and p<sup>r</sup>chyng  
 Gethyng and raylyng they mend no thyng  
 For the amendement of the world is not in me  
 Nor all the grete arguments that we thre  
 haue made syth we resond here to gedre  
 Do not p<sup>r</sup>uaile the weygght of a fetter  
 For the helppng of any thyng that is amys  
 we can not help it then syth it so is  
 I wyll let the world wagge & home wyll I goo  
 And dryse the plowgh as I was wont to do  
 And praye god send us peas I wyl no farr mell  
 Therefore masters all now fare ye well

Hic miles & mercator iterum intrant

Now by my troth I am glad that he is gon  
 And so am I by swete seynt John  
 I hard not a chorll thys seyn peze  
 Shew so curst reasons as he hath done here  
 For the mayntenaunce of hys oppnyon  
 yet he hys dysleupd for all hys reason  
 For it is necessary that rulers be  
 To haue possepons to mayntayn theyr degre  
 And those few to dryse the multytude all  
 of the other people to labour to fall  
 For yf the rulers drof them not theto  
 The people wold be ydell & nothyng doo





And most reason is that gouernaunce  
 Shuld come to such rulers by inherytaunce  
 Rather than to haue them chose by eleccyon  
 Oft tymys by drede mede and affectyon  
 Men of euill conspencs that grete tpraunts be  
 Rede old croupels the proue ye shall see  
 And though they haue grete wpt and lezynyng  
 Yet so proud they be therof they fere nothyng  
 Nothor god nor man but euermore styll  
 w<sup>t</sup> out counsell or aduysle folow theyr owne wyll  
 But they that by inherytaunce rulers be  
 Though they haue no grete lernynyng yet we see  
 yet makyth them more sezefull & better cōtent  
 To folow wyse mens counsell and aduysment  
 And syth that yt hath ben so long cōtynnyd  
 Enherytours to haue rule and so long usyd  
 And that they haue ruled by as dyscreccyon  
 As the other that haue be chose by eleccyon  
 If that ordey of rule by successyon of blode  
 Shuld be dystroyd it shuld doo hurte & no good  
 That reason is so grete no man can debarr  
 Neuertheles that churlllysh knaue that carter  
 After hys fonde oppynyon thynkyth thus  
 hymselfe more gentylman than us  
 And therin he lyeth for by expiens we see  
 That gentyll cōdyccyons most comenly be  
 In them that be of noble blode borne  
 For take .xx. carters whych neuer were besorne  
 Aquayntyd let them be to gyder  
 Take .xx. straynge gentylmen in lyke maner  
 These churlysh carters I dare well say  
 wyll not agre to gyder skant one day  
 w<sup>t</sup> out chydnyng quarrellynyng or fyghthyng  
 ychone wyll slele from other and be pykyng  
 And stryfe whych of them at the skot shall pay lest  
 And indeuer them who can play the knaue best  
 But these gentylmen I warant you wyll study  
 who can shew to other most ruxtely  
 And of theyr gentylnes wyll pfer to pay  
 For the other and shew what pleasurs they may  
 So touchyng gentylnes I say suzely  
 Men of grete byrth vse it most comynly  
 There can be no truer sayyng nor sentence  
 And the cause therof we see by expiencce

M

K

M

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For these pore wretches that haue no thyng  
Must be nygardys churlysh and sparyng  
But gentylmen be taught to be lyberall  
And so they may be for they haue where w<sup>r</sup> all  
And as touchyng noblenes that argument  
whych the plotoman made late puyth euydent  
That gentylmen borne to land must nedys be  
For suffyency of most nobylpte  
For belyde goddys gyfts of grace & of nature  
As wyrt and bodely styrng y<sup>e</sup> yet they be suze  
Of other ryches as of land and rent  
To auoyd nede so they be more suffycent  
of them self than other pore people doutles  
Then yf nede of straunge helpe cause wrechydnes  
And suffylsauns be cause wrechydnes  
A better reason no man can deuyle  
And yet farther I thynk lykewyse  
He that hath grete haboundance of ryches  
May ble lyberalyte and gentylnes  
And also it is euer necessary  
That some lyfe in welth and some in mysery  
And let churllys bable and say what they wyll  
Hit hath ben so euer and wyll be so styll  
For it is almyghty goddys purueaunce  
wyse men of folys to haue the gouernaunce  
And they that rule well I beseech Ihesu  
Send them good lyfe & long to contynew  
Amen.

¶

## The Philosopher

ye sofesayns all dycrete & excellent  
Before whom thys dyalog shewyd hath be  
Touchyng iij. poynts by wey of argument  
First what is gentylnes & what nobylpte  
And who shulde be chose to hve auctorpte  
Thys questyons they be so hve and sottell  
few dare psume to dyspyne them well







Yet I thinke now vnder your coreccyons  
The thyng that makyth a gentylman to be  
ys but vertew & gentyll condycyons  
whych aswell in pore men oft tymys we se  
As in men of grete byrth or hye degre  
And also vycious & churlysh condycyons  
May be in men born to grete posselcyons  
And forther as touchyng nobyltye  
yet standyth much pt I thinke doutles  
In suffyccyence reason doth agre  
But that suffysaunce makyng noblenes  
Must nedys be anerid vnto goodnes  
For suffysauns is not the cause pryncypall  
That god his noble but hys goodnes wythall  
So vertue is euer the thyng pryncypall  
That gentylnes & noblenes doth insue  
Then these hedys rulers & gouernours all  
Shuld come therto be cause of theyr vertue  
And in auctoryte they ought not contynue  
Except they be good men dyscrete & wyse  
And haue a loue & zele vnto Justyce  
Wherfore souereyns all that here present be  
Now marke well these reasons here brought in  
Both agayns men of hye & of low degre  
For thys intent only to rebuke syn  
For the best wy that is for one to be gyn  
To couert the people by exortacyon  
ys to plwade them by naturall reason  
Especially when that a man by hys owne reason  
Juggyth hym selfe for to offend  
That grudgyth his cōscyens & gyffyth cōpuncyon  
In to hys herte to cause hym amend  
But such blynd best that wyl not intend  
To here no good cōuncell nor reason  
Dought by the law to haue sharp coreccyon  
But then yf the laws be not suffyccient  
whych haue be made & ordeynyed before  
To gyfte therfore cōdygne ponyshment  
The pryncys & gouernours be bound euermore  
To cause new laws to be made therfore  
And to put such men in auctoryte  
That good men Just & indyfferent be  
But because that men of nature euermore  
Be feaple & folowynge sensualityte

yt is impossyble in a maner therefore  
 For any gouernours that be in auctoryte  
 At all tymys Just & indyfferent to be  
 Except they be brydelyd & thetto compellyd  
 By some strait laws for them deuylyd  
 Als thus that no man such roine occupye  
 But certayn yerys & than to be remouyd  
 yet that whyle bound to attend dyligently  
 And yf he offend & surely prouyd  
 wyth out any fauour that he be penysshlyd  
 For the penysshment of a Iuge or offyce  
 Doth more good than of thousand other  
 And vntyll that such orders be deuylyd  
 Substauncyally/and put in execucyon  
 Loke neuer to see the world amended  
 Nor of the gret myschefes the reformation  
 But they that be bounde to see the thyngf done  
 I pray god of his grace put in theyr myndys  
 To reforme shortly suche thynges amys  
 And though that I my selfe now preale  
 Thus myn oppynyon haue publihed  
 Or any of my felowes here in this place  
 In any poynt here haue vs abused  
 we beseeche you to holde vs excused  
 And so the auctour hereof requyrezth you all  
 And thus I comyt you to god eternall.

A M E R.  
 Johes rastell me fieri fecit

Cum priuilegio regali.

















